A SERMON PREACHED AT THE FVNERALLS OF THAT WORTHIE AND WORSHIPFVLL GENTLEMAN, MASTER *Thomas Dutton* of *Dutton*, Esquire, who yeelded to nature the 28. of *December*.

By RICHARD EATON Bachelour of Diuinitie, and Pastor of Great Budworth in Cheshire.

Deut. 29.29.

Oh that they were wise, then they would vnderstand this: They would consider their latter end.

LONDON,
Printed by *Iohn Legatt* for *Samuel Man* dwelling at the signe of the Ball in *Pauls* Church-yard.
1616.

SERMON

PREACHED AT

THE FUNERALS

OF THAT WORTHY AND WOR-

SHIPFUL GENTLEMAN, MASTER

Thomas Dutton of Dutton-Elquire, who

yeelded to nature the 28. of December.

By RICHARD HORTON Batchelour of

Diuinitie, and Rector of Great

Budworth in Cheshire.

BRITISH MUSEUM

Deut. 29. 29.

Our sins they were many, then they moued our God to

Fury against vs, for the which we mourne.

LONDON,

Printed by Iohn Legat for Samuel Cartwright dwelling at

the signe of the Bull in Paules Church-yard.

1616.

TO THE HO-
NOVRABLE AND
HOPEFVLL YOVNG GENTLEMAN,
SIR GILBERT GERRARD, KNIGHT OF the Noble order of the Bath: The *Ladie Elenour* his wife; together with her right Worthipfull mother *Miſtris Thomaſin Dutton*, all increaſe of true happineſſe.

YR, being called vpon to prepare this ſermon for an impreſſion: and finding a neceſſitie laid vpon me, to ſatisfie the importunitie of ſome friends, it came into my minde to tender the ſame to you. And I doe more then hope that you will kindly accept it from me, and entertaine it as a teſtimonie of my loue: becauſe it was both preached in your hearing; and at the funerall of that worthy and Worſhipfull gentleman Maſter Dutton *your father in law. And I am the rather incouraged to commend it to your vſe, and to write your name (as it were) in the front of it; becauſe albeit you liued not vnder my Miniſterie, yet in as much as out of that part of your faire inheritance, which lyeth here, I receiue ſome part of my maintenance and ſuſtentation, I muſt needs thinke it my duty, to beſtow ſome ſpirituall gift; by which I might euidence my care of your ſoules health, and ſomething further you, in your paſſage towards that*

Countrey which I trust you seeke. Let it not displease yo
therefore, that I haue presented you with these few notes; bu
vouchsafe them a roome of lodging among your bookes. I con
fesse in this scribling age, many are carried with a busie hu
mour, making the times surfeit with their needlesse papers. I
would be loath that anie man who hath in him anie true worth
and is of a right religious understanding, should so thinke of me.
Wherefore to cleere my selfe to euery sober iudgement, this I
say; I was drawen into this course in presenting this sermon to
publique view, by the earnest request of some friends, and
by the good approuement of sundrie fearing God. The matter of
this sermon is excellent, if the workemanship were suteable, I
might boldly say. It were no disparagement to you to afford
your patronage, and to haue your name prefixed. What soeuer
my defect maie be, I beseech you be pleased to accept from me
this small present: small, not in respect of the matter of it, for
no man can treate of a more worthie subiect: But in regard of
the manner of handling.

Accept it I saie, as an vndissembled argument of the sincerie
tie of my affection, as a testimonie of my well wishing to your
soule, and as a pledge of my setled purpose to labour to deserue
your loue: And to be a continuall petitioner to the throne of
grace, that you and your good Ladie, your Worshipfull mother
in law, with the rest of your line and familie maie be kept by the
power of God, through faith, vnto saluation. From Great
Budworth in Cheshire.

Yours in all readinesse to doe you my
best seruice in Christ Iesus,

RICHARD EATON.

PSAL. 90. 12.

Teach vs so to number our daies, that we maie applie our hearte to wisedome.

THis Psalme was compiled by *Moses*, at what time, the spies returning from the land of Canaan, discouraged their brethren; and the Lord for the murmuring of the people, pronounced, that all aboue twenty yeares old (*Caleb* and *Iosua* only excepted) should die in the wildernes. Now whē *Moses* heard this generall sentence of death pronounced both against himselfe, and all those that came out of Egypt with him, he frameth this Psalme, and praieth thus for him selfe and all the rest. But I may not insist in generalls: the foundation of my speech shall onely rest vpon this 12 verse. The words are so plaine and manifest, that I may say of this Scripture, as *Augustin* speaketh, *Desiderat auditorem magis quàm expositorem*, It requires rather an attentiue hearer, then a skilfull expositor. a Tract. 50. in Iohannem.

I will draw the substance of mine intended speech vnto two generall heads: the first a prayer of *Moses*, *Teach vs so to number our daies.* The second a reason why he prayed thus, *That wee maie applie our hearts to wisedome.*

Out of these two generall heads, I will distinguish fiue seuerall conclusions.

First, Death is the hauen of euery man. *Moses* ma- 1

keth this prayer in the plurall number.

2 Mans time is set, and his bounds appointed which he cannot passe. *Teach vs to number our daies*; there is a number of dayes.

3 Mans time is short: *Moses* mentioneth not yeeres, nor moneths, nor weekes, but dayes.

4 Although mans time be short, yet he remembreth it not; for we are apt to forget death.

5 If we could remember death, it would cause vs to apply our hearts vnto wisedome.

Thus you see how this Scripture naturally branch-eth and deuideth it selfe into these particulars. I will not offer any violence in the handling of this text, I will not set any of these points vpon the Racke, I will not proffer to stretch mine arme higher then my stature may carry it; I will not trouble you with idle curiosities, I will returne therefore to the head of the race, where I first began.

1. *Doct.* The first conclusion to be examined, and the first doctrine to be extracted, is this, That death is the hauen of euery man. *What man liueth*, saith *Dauid*, *And shall not see death?* Psal. 89. 48. The Apostle saith, *It is appointed vnto all men, to dye once*, *Heb.* 9. 27. And if we looke into the catalogue of those long liued Fathers before the floud, though some of them liued 700. some 800. some 900. yeers and vpward, yet at length this Epitaph was written ouer euery one of their heads; *Mortuus est*, *He died.* Gen. 5. Though euery day of our life, were as long as the day of *Iosua*, when the Sun stood stil in the midst of the heauen, yet the Sunne will set and go downe, and it will be night at last. Iosh. 10. 13. Euery man must acknowledge with *Iob*, *Corruption is my father, and the worme is my mother*: Iob 17. 14. therefore *Esay* witnesseth that *All flesh is grasse*. Esay 40. 6. All these testimonies as a cloud of witnesses, confirme this doctrine. There are also two rea-

reasons to inforce the same.

First, all men are dust in their originall, the matter whereof we are made is the dust of the earth: And therefore to dust we must againe returne. And this reason is vsed, Gen. 3.19. 1. *Reason.* Gen.3.19.

Secondly, all men haue sinned, and are depriued of the glory of God. Man at the first was created to immortality; and if he had neuer sinned, he should neuer haue died. But when sin entred, death followed as the wages doth the worke, as God threatned, Gen. 2.17. And the Apostle, Rom. 5.15 By one man sinne entred into the word, and death by sinne: And so death went ouer all men, in whom all men haue sinned. 2. *Reason.* Gen.2.17. Rom.5.12.

There shall be no difference betweene the rich & the poore in the graue: there is a great difference in their life time, in respect of honours and houses, lands and liuings, duties and dignities, and such like externall priuiledges and prerogatiues: But in the end we see that wise men and likewise the ignorant and foolish perish. *Zenacherib* in his Ruffe for a time, made proud challenges, Where is the king of *Hamah*, where is the king of *Arpad*, where is the king of *Hena*? kings which he had destroyed: And haue the Gods of the nations deliuered their Clients and orators, out of my hands? But a man might soone haue asked him, Where is the king of *Assur*? And hath *Nisroch* the God of *Assiria*, deliuered *Zenacherib* himselfe? Looke into the graue and shew me, where is *Dines*; & where is *Lazarus*? where is *Alexander* that conquered the whole world, and *Zerxes* that could not number his armie for multitude? where is *Nimri* that built his nest in the clouds, and *Antiochus* that sealed vpon the Mountaines? where is *Edom* that exalted himselfe like an eagle in the skies, and said in the swelling of 1. *Vse.* Psal.49.10. Esay 37.13.

his heart, Who shall bring me down? Where is Iapar the king of *Persia*, that wrote himselfe *Rex regum, frater solis et lunæ, particeps siderum*, king of kings, brother to the sunne and moone, and partner with the starres? where is *Samſo* that slew an armie with the law bone of an asse? what is become of all those great Roman Lords, *Nero, Caligula, Vespasian, Titus, Dominian* and the rest? Haue they not all felt and bin foyled by the stroake of this all conquering death? who would haue thought that *Herod*, who was honoured as a God, should haue bin deuoured of wormes? That *Iezabel* should haue bin eate of dogs? what would he thinke, that should haue seene *Solomon* in his glory and Royaltie, to see him now lying in the clay? Yesterday the tallest Cedar in Libanus, to day or to morrow a broken stick trodden vnder foot; when death comes, no difference. The bones of *Agamemnon* that renowned Captaine among the Grecians, and of *Thersites* that ill fauoured and deformed souldier, shalbe mingled together. The bones of *Vashti* the most beautifull queene, and the blackest Egiptian bond-woman shall not be found asunder: looke into the graue, & there I say is no difference, but *Putidum et putridum Cadauer*, a rotten and a stinking Carkas.

Iudg. 15. 15.
Acts 12. 23.
2 Kings. 9. 35.

2. *Vse.* Men of excellent & eminent places must learne to liue religiously & vprightly; for they must go the way of all the earth, and depart hence when it shall be said, *Priora transierunt*, Former things are passed away, and it will be said, Come giue an account of thy stewardship. The thriuing of the wicked in the bookes of *Iob* & of the *Psalmes*, wanteth not a learned orator to set it forth at large. But as in the burning of a candle, when it hath long giuen light, *Extremum occupat fumus et caligo*, The end is in smoake and in stinking sauour: so falleth it out with the candle of

Luke 16. 2.
Iob 21. 7.
Psal. 73. 3.

the

the wicked, *In puncto descendunt in infernum*: In the stirring of an eye they goe downe to hell, where if there be not *fumus & caligo*, smoke and darkenesse, and the blackenesse of darkenesse, and a stinking sauour, and much worse, there is no hell at all. *Lift not vp your horne on high, speake not with a stiffe necke, for in the hand of the Lord there is a cup, and the wine is red of the colour of bloud.* My brethren, let not the pompe of the world deceiue you, whether it stand in authoritie, in opulencie or voluptuousnesse of life: I say, let it not deceiue you, for as all the fresh riuers runne into the salt sea, so shall all the honours of the world end in baseneſſe, all the pleasures of the world in bitterneſſe, all the treasures of the world in emptineſſe, all the garments of the world in nakedneſſe, and all the dainties and delicates of the world in loathsomneſſe and rottennesse. Take heede of too large an indulgence, least God giue you a rent, that hath giuen you a garment; and cloath you with worser then leprosie, that hitherto hath couered you with glory, worship, and dignitie. Psal. 75. 5.

3. *Vse.*

Let vs prepare for death, that we may haue oyle in our lampes, when the bridegroome commeth. Let vs prepare and prouide for the day of our dissolution. Let vs prepare for a *Nunc dimittis*. Oh be not like the foolish virgins that knocked at the gate, when it was shut, and too late. Oh be not like the vnprepared guest, that came to the wedding without his wedding garment. Great *Iupiter* was careleſſe of his death. *Visuntur magni parua sepulchra Iouis.* Great *Iupiter* had but a little tombe. And *Alexander* the Monarch of the world, prepared nothing at all for his death, he had all other things, saue onely a sepulcher, to burie him in when he was dead. But *Abraham* prouided for his death, for he bought a field to Math. 25. 12. Math. 22. 13. Gen. 23. 17.

Gen.23.17. Math.27.60. burie his dead in. So did *Ioseph* of Aramathea, for he made his tombe in his life time in his garden, to put him in remembrance of death. Oh imitate these latter: prouide and prepare for your last end, and still looke vp to death, as the wisemen looked vnto the starre which stood ouer Bethlem, *Qui gloriatur viribus corporis, gloriatur viribus carceris.* He that glorieth in the strength of his bodie, glorieth in the strength of his prison. *Plato* spake wittily to one of his schollers, when he saw him too curious in pampering his belly and his body, Why doest thou, said he, make thy prison so strong?

2. *Doct.* I will proceede now to the second conclusion, to wit, that mans time is set, and his bounds appointed Dan.5.25. which he cannot passe. It was said to *Belshazzar*, *Mene, mene*, God hath numbred thy kingdome. So it may be said, *Mene mene*, God hath numbred the daies Iob 14.5. of our life. To this *Iob* beareth witnesse, Are not his daies determined? thou hast appointed his bounds, which he cannot passe. And the Prophet *Ieremie* Ierem. 46.21. saith, The Egyptians could not stand, because the day of their destruction was come, and the time of their visitation.

1. *Reason.* A certaine time is appointed for all other things. The day of birth, the day of marriage, the day of honour, the day of deliuerance, and the day of death Dan.11:36. must not bee excluded. God hath determined all things, saith the Prophet. God appointed a Dan. 9. time when his Sonne should come into the world, and he came at the same time. God appointed a time Gal. 4.4. when his blessings should come vpon *Ioseph*: and Psal.105.19. when the appointed time was come, he was exalted. Therefore saith Christ, My time is not yet come. *Ioh.* 7.8.

2. *Reason.* Secondly, the prouidence of God hath two parts,

to

to wit; Gouernment and Knowledge. God is not a retchlesse, careless, and improuident God; Oh no: he is not a God by halues, and in part, not onely in the Mountaines, not onely in great imployments, but also in the vallies, and in the least matters. Hee gouerneth all the world, as one that sits in a chaire at ease; his prouidence is seene in the least things, *In Pulice et in Culice*, as Saint *Augustine* saith, in Flies and in Gnats. He is *Curiosus et planus negotii Deus*, A curious God, exquisite in all things, and full of businesse, saith *Tullie*, against the Atheists and Epicures of his time: he examineth the least moments and titles in the world that can be imagined: a handfull of meale, a Cruise of Oyle, in a poore Widdowes house; the caluing of Hindes, the feeding of young Lyons, and Rauens, the falling of Sparrowes to the ground: he numbreth the haires of our heads, he feedeth the Fowles of the heauen, and cloatheth the flowres of the field: And if so, then sure this wise and prouident God, who holds the whole Globe of the world in his hand, and ordereth all things therein, who keepeth a perfect Kalender of all times and seasons, hath also prefined the yeere, the moneth, the weeke, nay, the very day of our departure.

August. in Psal. 148.

De natura deorum.

Math. 6. 26.

But it may be obiected, If this be true that a man must liue so long and no longer, and if a mans time be set, then it is in vaine to keepe a good dyet, or to take Phisicke. *Obiect.*

To which I answer, God hath not ordained the end without the meanes, but the meanes as well as the end: If God haue appointed a man to die in his youth, hee hath appointed a meanes to shorten his life, as he did *Absolons*. If God haue appointed a man to liue long, he hath also appointed a meanes to preserue his life; as *Ioseph* nourished and cherished his father *Answer.*

2. Sam. 18. 6.

Gen. 47. 12.

father when he was old. But a good mind will neuer quarrell about these things.

1. *Vse.* a It is not in the power of Physitians, though they vse the best of their skill, to preserue their sicke patients any longer then the time that God hath set and determined: let the Physitian doe his dutie with an vpright and faithfull heart, but let him not lie to his patients, making them beleeue he can preserue life and health, and so drawing them into errour, as though death were farre off, when the sickneſſe is incorporate into them, when peraduenture the ſicke man and his ſickneſſe are *Duo in corpore vno*, as it were two in one flesh. There is no remedy when the time appointed is come, our laſt garment, which is our skinne, muſt be pulled off, if God call vs away, and ſay as he ſaid to *Abraham*, *Exi de terra tua*, Come out

Gen. 12. 1. of thy Countrey wherein thou waſt borne. If he call to our Spirits, Come out of your houſes of Clay wherein you haue long dwelt: there is no Balme at Gilead, there is no Phyſition there that can preſerue

2. Chron. 16. 12. vs. All the Phiſitions that were about *Aſa* King of Iuda, could not recouer him of the Gout in his feete. If a man ſhould ſpend all his ſubſtance vpon Phiſitions, as the woman did that had a bloody iſſue

Luke 8. 43. twelue yeeres, yet when the appointed houre is come, the learnedſt Phiſition will faile, & all meanes to prolong life ſhall be in vaine. Miſtake mee not, I a denie not the lawfull vſe of lawfull meanes, I know well, a man is bound to further Gods prouidence in what hee may. But to place our confidence in the outward meanes, and to neglect the Lord to whom only the iſſues of life & death belong, is the common ſinne of theſe faithleſſe times. Truſt not therefore in Phyſicke, truſt not in thy ſtrength, truſt not in any kinde of dyet; for thy time is ſet, thy daies numbred,

and

and it is not in mans power to passe his bounds.

Secondly, the consideration hereof offers vs mat- 2. Vse.
ter of much comfort, for that our life is in Gods hand. The aduersaries of the righteous increase daily, and Psal. 3.1.
many rise against them; many pits are digged, and much mischiefe imagined against the godly. But when all is done, vnles they can get Gods leaue, they doe but weary themselues in vaine: for the elect dwel Psal. 91.3.
in the secret and shadow of the Almightie, and are so safely shrouded vnder his wings, that without his permission nothing can touch them. Why then are men so fearefull, as that they dare not turne one finger, without trembling? surely such men either know not or remember not, that God hath limited their daies, and that their life is in his keeping. When the Pharisies said to our Sauiour, Depart and goe hence, for *Herod* will kill thee, he answered them: Goe and tell that foxe, Behold I cast out deuels, and will heale to day, to day and to morrow, and the third day I shall Luke 13.32.
be perfected. This the Apostles likewise acknowledged: Doubtlesse against thine holy Sonne Iesus, whom Acts 4.27.
thou hadst annointed, both *Herod* and *Pontius Pilate*, with the Gentiles & people of Israel, gathered themselues together, to do whatsoeuer thy hand & counsell had determined before to be done. When *Pilate* the lieutenant of the Romanes, had said vnto Christ, knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldst haue no power at all against me, except it were giuen thee from aboue. The furie and malice of the wicked is stinted and restrained, as with a bit and bridle, they cannot satisfie their lusts, nor accomplish their designes. The rage of men, and of the deuels themselues, is stopped, and all the power of darknesse curbed. The tyranny of bloudy spirits is bound

vp, and compassed within the listes of the power of God, and inclosed within the circle of his iurisdiction. They cannot annoy such as are created after the Image of God, and redeemed with the blood of Christ, without the diuine permission: their power is imprisoned, they can goe no further then the chaine, in the which the Lord doth hold them. Behold a great comfort in all our troubles and sufferings, there is a barre laid in the way of the wicked. Consider the strong hand of God, the yeeres and daies, the very moments and minuts of time are determined. These things spake Iesus in the treasurie, as he taught in the Temple, and no man laid hands on him, for his houre was not yet come.

Ioh.8.20.

3. *Doct.* The third conclusion now followeth to be discussed: Mans time is short in this world. *Moses* speaketh of daies, not of yeeres, nor of months, nor of weeks, but vseth the shortest diuision in nature. There are as many little skulls in Golgotha, as there bee great ones. Parents doe as often mourne for the death of their children, as children doe for the death of their Parents. *Iacob*, when *Pharaoh* asked him how old he was, answered, that his daies had beene both few and euill. The Hebrewes were wont to reckon their life thus: first, they did deduct the time of their sleep, so that if our dayes bee threescore and ten, by this reckoning fiue and thirtie are stricken off at one blow, because we spend halfe our time in sleepe. Secondly, from the remainder they tooke away the time of youth, which *Salomon* saith is vanitie, as though it were not worthy to be called life but vanitie. Thirdly, they did subtract the daies of sorrow, because all that time a man findeth no sweetnesse in life, but is still ready to propound *Iobs* question, Why is light giuen to him that is in miserie, and life to

Gen.47.9.

Eccl.11.10.

Iob 3.20.

em that haue heauie hearts? So then these three being
ducted, to what a smal epitome is mans life brought?
Moses may well speake of daies, and of numbring them
o, for by this time *Iacobs* proposition will be found
e, that the daies of our pilgrimage are but few. *Da-*
d it seemes was well acquainted with this manner of
ckoning, when he tooke so short a mete wand to
easure his life by: a cubit is too long, a span is e-
ough, Behold thou hast made my daies, as an hand Psal. 39.5.
readth, and mine age is nothing in respect of thee.
Psal. 39.5.

There are foure reasons, why God hath appointed
ans time to be so short. The Rauen, the Eagle, the
lephant, the Lion, the Hart, fulfill their hundreds.
ut man dieth before his eye be satisfied with seeing,
before his eare be satisfied with hearing.

First, lest they should deferre to do good, as our man- 1. *Reason.*
er is, vpon hope of long life.

Secondly, to withdraw our hearts from the loue of 2. *Reason.*
is world.

Thirdly, because so long as we liue in this world, we 3. *Reason.*
absent from the Lord. 2. Cor. 5. 6.

Fourthly, because this world is full of miseries, Iob: 4. *Reason.*
. 1. The pleasures of this world are but the painted
ce of *Iezabel*, euen but an outside of pleasure. Indeed
e wicked seeme to liue a pleasant life, none like them,
t there is a worme that gripeth and gnaweth them
wardly, they haue many times a trembling heart,
d the King of feare doth almost kill them in their se-
et chambers; The pleasure of this world, is but
e lightning, *simul oritur, & moritur*, it suddenly ap-
eareth & suddenly againe vanisheth away. It is sweete,
ut withall short, like hunting and hauking, much cost
nd care for a little sport.

Our conuersation then must be in heauen, euen while 1. *Vse.*
e liue heere on earth, and we must vse this world as

though we vſed it not.

There is but one way of comming into the world, *Vnus introitus*, but a thouſand waies of going out of the world, *Mille exitus*. Our life is full of holes, and we are readie to take & let in water at a thouſand breaches, *Ferro, peſte, fame, vinclis, algore, calore, Mille modis miſeros mors rapit vna viros*: Our time ſlippeth away with great velocitie. It was a worthy anſwere of *Artabanus* to *Xerxes* that mightie Emperour of Perſia: when the Emperor had viewed his great armie, a thouſand thouſand drinking riuers dry as they went; hee fell a weeping, becauſe it came into his mind, that within the ſpace of an hundred yeeres, not one of that goodlie companie ſhould be left aliue: I would that were the worſt, ſaid *Artabanus*. It would grieue a man viewing at this preſent ſo great a congregation, of ſo many worthy and worſhipfull perſons, ſo many of our good friends and honeſt neighbours: to conſider that within an hundred yeeres, peraduenture foureſcore, or
Pſal. 90. 10. threeſcore and tenne (for the Pſalmiſt ſaith, Mans age is therabout) to conſider, I ſay, that not one in this aſſembly ſhall be left aliue; but another Preacher in this Pulpit, and other hearers in thoſe pewes and ſeates ſitting and treading vpon your dead bodies, where you now you ſit and tread vpon others: but I would that were the worſt.

2. *Vſe.* Secondly, becauſe our time is ſhort, we muſt worke
Iohn 9. 4. and walke while wee haue the light; the night commeth wherein no man can worke: we haue a great taske and a ſhort time allowed, we had need to liſten to the clocke and to count the houres; your life is ſhort, and the art of ſaluation is long in learning; The way to heauen cannot be trodden in a ſhort time. Aſtronomers ſay, that the ſpace betweene heauen and earth, is nine hundred thouſand miles, ſome ſpeake of much more. The aſcent then will aske both time and la-

bour.

bour, eaſe and delay neuer brought any thither. Our Sauiour when he found his Diſciples ſleeping, ſaid vnto them, What, could ye not watch one houre? So may I ſay, Can you not be contented to feare God, to heare his word, and to pray vnto him for a few dayes? It may bee thou haſt yet twentie yeeres longer to liue in this world, and wilt thou not bee contented to ſerue God as a Chriſtian for twenty yeeres, that thou maiſt liue as an Angell for a thouſand? It may bee thou haſt but ten yeeres to continue in this world, and wilt thou not addict thy ſelfe to the honourable ſeruice of God for ten yeeres, that thou mayſt liue and raigne for euer with Chriſt in his preſence? Thou wouldſt for a worldly preferment ſerue tenne yeeres, and canſt thou ſo far vndervalue eternall glorie, as to thinke that any thing on earth deſerues more coſt and paines, in the ſeeking and obtaining, then the ioyes of heauen do? Math. 26. 40.

But it may be thou art an old man, & haſt one foote in the graue already; then I ſay as *Bias* one of the ſeauen wiſe men of Greece ſaid of a Mariner, *Nec inter viuos nec inter mortuos*, Thou art not to be reckoned among them that liue, nor among them that be dead: And as *Paul* ſpeaketh of a widdow liuing in pleaſure, that ſhe is dead while ſhe liueth. When wil ye begin to abound and to be rich in good workes? Is it not time to begin to be religious, when the pillars of your houſe begin to ſhake, when your windowes begin to bee darke? doe you meane to goe away in a ſleepe, and ſhall your life paſſe away like a dreame? Came ye naked of goodneſſe from your mothers wombe, and will ye goe backe againe naked? brought ye nothing into the world with you, of the beſt and bleſſedſt riches, and will you cary nothing out? A great many of you heere preſent, are brought to the eleuenth houre of the day, and there is but a twelfth, a few minutes between you and iudgement? what, do you tarry to be ſtarted with the ſhrilleſt 1. Tim. 5. 6.

Trumpet that euer blew, or to be awakened with the fearefullest voice that euer sounded? The night is coming wherein no man can worke. Then there will be euerlasting throbbings, and throwes of the heart, for endlesse miseries: then the eies will labour for teares which shall euer runne downe, and then the teeth will grinde one another without ceasing. Oh, faith our Saviour, that you had knowne in this your day! and thus much for the shortnesse of mans life.

Luke 19.42.

4. *Doct.* The fourth doctrine that is remarkable, is this, that man is more apt to forget death then any thing else.

Moses was willing to remember death, but still his mind did turne from it, and it did slip out of his mind. *Solomon* bids vs remember that we must come to iudgment, and yet the wicked pleade against it, saith S. *Peter*. It is a strange kind of Arithmeticke, that no man can learne it, except God be the schoolemaster and teach it. Men can number their Coine, their Cattell, their corne, and their land; But no man without the assistance of Gods Spirit, can number his dayes, as though our daies were infinite. This prayer of *Moses* may seeme strange. Men are able by art to measure the Globe of the earth, and the Spheares of heauen, the quantitie of the Starres, with their longitudes, latitudes, altitudes, motions, and distances from the earth, *Flectere per varios docuit qui nomina Casus, Hen cadit, hunc casum flectere non potuit*, The Grammarian that declineth all Nounes and euery case, cannot decline death in any case. It is a hard matter to remember Death, and we striue to forget it. Teach vs to number our dayes; Oh no! hold your peace wee, may not remember. *Amos* 6. 10. Teach vs to number our dayes; nay, teach vs to multiply our dayes. Teach vs to remember Death; nay, teach vs to forget death, to prolong life, is the common language of our times: Men

2. Pet. 3.4.

Eccle. 11.9.

Amos. 6.10.

cannot

cannot abide to thinke of death; they are sicke to
heare the name of it; they say to death, as *Pharaoh* said Exod. 10. 28.
to *Moses*, Get thee out of my sight.

There are two reasons why we ought to remember
death, and there are foure reasons why we do forget it.

The first reason why we should remember it, is, be- 1. *Reason.*
cause when death comes, the greatest matter that did
euer concerne vs, will then bee in question, to wit, the
euerlasting Saluation, or else the euerlasting condem-
nation of our soules.

Secondly, then it will bee too late to repent, to a- 2. *Reason.*
mend, to pray, and to obtaine pardon. The rich man
cryed, Oh Father *Abraham*, send *Lazarus* to dip the tip Luke 16. 42.
of his finger in water to coole my tongue: *Desidera-
uerunt*, (saith Saint *Austin*) *qui vendidit gnicam*,
he desired a droppe of water, that would not giue a
crum of bread, but it was too late. He should haue
beene piteifull, repented, and prayed in his life time
before his death. For in death there is no remembrance Psal. 6. 6.
of thee, (saith *David*) and in the graue who shall praise
thee?

The first reason why men do forget Death is, be- 1. *Reason.*
cause Death commeth often times like a theefe to
steale to prison.

Secondlie, the remembrance of death maketh a 2. *Reason.*
man sinne fearefully, and taketh away the pleasure
of sinne.

Thirdly, Death is against nature, a dissolution of na- 3. *Reason.*
ture; and therefore no man naturally can delight in it.

Lastly, the diuell gaines much by forgetfulnesse in 4. *Reason.*
this kinde, and therefore will be sure, if by any meanes
he can, to put that conceit out of mens heads.

They are hence to be reproued, that will not suf-
fer this meditation to settle in their hearts. Behold
you despisers, and wonder at the hand of God, you
that are in league with death, & make a couenant and

truce with the graue, you that say to your soules, Take
Luke 12.19. your ease, and liue at rest for many yeares, your life
Amos 6.3. hangeth by a small thread. Put not the euill day far
from you, which the ordinance of God hath put so
neare; walke not alwaies with your faces towards the
East, sometimes haue an eye to the West, where the
Sunne goeth downe: sit not alwaies in the prow of the
shippe, sometimes goe to the sterne: stand in your
watch towers, as the creature doth in the 8. to the
Rom.8.19. Romanes, and waite for the time of your deliuerance;
your bodies are not brasse, your strength, is not the
strength of stones. The earth is the wombe that
hath bred you, and the earth is the wombe that will a-
gaine receiue you. Seare cloathes, spices, Balme, the Im-
muring stone or lead, or a timber coffin, cannot so
closely hide you, but the earth will challenge you for
her naturall children, and say, You are my bowels: the
earth (I say) your naturall mother, will know you a-
gaine, and receiue you into her possession. Remember
2. Tim.3.4. your mortalitie; you that are φιλήδονοι μᾶλλον ἢ φιλόθεοι,
louers of pleasure more then louers of God; when A-
Gen.3.21. dam and Eue became subiect to death, because of their
sin, God cloathed them with the skins of dead beasts.

So that the cloathes we weare vpon our backes,
and the graues vnder our feete, and the meate which
goeth into our bodies, crie vnto vs that we must die;
like the fishes, fowles, and beasts, which a little before
were liuing in their elements, and are now dead in our
dishes.

Let vs pray as *Moses* did, That God will giue vs
2. *Vse.* grace to meditate vpon our last end. Though we for-
get other things, though we forget our owne names,
and to eate our bread, yet our memorie doth suffici-
ently stand vs in stead, if we can remember our last
Gen. 3.4. end. Sathan perswaded our first parents, that they shold
not die at all. Now though he cannot make vs beleeue

t, yet he perswades many, that they shall not die
, yea though they be at the brinke of the graue, and
t a steppe betweene them and death. Many there be
t are condemned in hell, and there doe suffer the
ngeance of eternall fire, who would giue the whole
rld if it were in their power, for one day or houre in
s world, that they might repent and turne vnto
d. What they would do if they might, let vs doe while
may; their glasse is already runne, and ours stands
still: yet a little while, and the time of hope, grace,
mercy will be past. Let vs not then be so much our
ne enemies, as to forget what belongs to our peace
doe not reade that *Moses*, who made this pray-
did oppose himselfe by the least thought of his
rt, to the ordinance of God, when it was told him,
behold the daies are come, that thou must die; though
might haue liued longer, for his eies were not yet
me, nor his naturall strength abated. But rather he
ke to the people with alacritie of spirit and cheare-
nesse of heart, imbracing the tidings of death. He
s not pulled like a beast by violence from his den:
t on the other side, if a man will not pray, as *Moses*
Death will be a death indeede, and little profit or
e to be found in it. Oh pray that the flight and de-
ture of your spirits, be not vpon the Sabbath day,
t is, in the rest and tranquilitie of your sinnes; pray
God that your departure be not in the frost and win-
of your hearts: Oh pray to God that your depar-
re be not in the midnight of your securitie. Woe
rth the man, whome the Lord when he commeth
all finde sleeping. The vntimely fruite is better then
at man, it had beene much better for him, I neuer to
ue beene borne.

Heb. 11. 27.

Num. 1. 9.

1. Reason.

2. Reason.

Deut. 34. 7.

3. Reason.

Eccl. 11. 9.

4. Reason.

Gen. 18. 27.

I

5. Doct.

I am now come to the last part of my text, and the
octrine thereof is this: That the remembrance of
eath will cause vs to apply our hearts vnto wisdome.

There are many benefits which come by death,
a there bee many benefits that come by the remembrance of death; *Moses* considered the shortnesse of his life, and therefore was carefull to spend his time
Heb.11.25. well. He chose rather to suffer affliction with the children of God, then to enioy the pleasures of sinne for a season. The Prophet *Jeremie* imputeth all the calamities and sins of Ierusalem, to this, that shee remembred not her last end.

1. *Reason.* a There is no greater enemie to repentance, then to thinke we haue a long time to repent hereafter: men doe not vse to thinke vpon death, when they go about euill things, but they say as the serpent said, We shall not die. It is hard for a man to thinke vpon short life and to thinke well.

2. *Reason.* Though death come after life, yet it guideth the whole life, as the sterne doth the ship; but for death there would be no rule, but euery mans lust, would be his law. As the bird guideth her flight by her taile, so the life of man is best directed by a continuall recourse vnto the end.

3. *Reason.* Though death the king of feare, differ his session, and stay his execution, yet the remembrance that death will come, maketh the proudest peacocke let downe his feathers, and is like a dampe that puts out all the light of pleasure. Hereupon *Salomon, Eccl.* 11.
Eccl.11.9. opposeth this memorandum against all vanities as a counterpoise, Remember for all these things thou shalt come to iudgement.

4. *Reason.* The remembrance of death serues to humble vs, vnder the mighty hand of God. *Abraham* is an example hereof, I am but dust and ashes.
Gen.18.27.

Vse. We know not when our great Landlord will come and reckon with vs. *Quo hora & mora incertior est, eo magis vigilandum*, By how much the more the houre of our departure is vnknowne, we must be so much the more

ore watchfull and vigilant. *Idoloter vltimus dies, vt*
ſeruator omnis dies. Other farmers know certainly the
me of their leaſe. But wee are all Gods tenants at
, he may put vs out of houſe and home, when hee
. Some landlords ſet leaſes for three liues. But God
er demiſeth any tenement, longer then for one
we cannot be ſecured an howre. The remem-
nce of death therefore, is like a ſtrainer: all our
ughts, words and actions which come through it,
leanſed and purified, like a cloath that commeth out
he water. The thought of death cauſeth many
es to avoide, as Sathan avoided, when Chriſt al- Math. 4. 11.
ged Scripture. Surely if a man did perſwade himſelf,
this were the laſt day that euer he ſhould liue, hee
ld not deferre his repentance till to morrow. If he
hinke that this were the laſt meate that euer hee
ld eate, he would not ſurfeit: if he did beleeue, that
e are the laſt wordes that euer he ſhall ſpeake, hee
ld not offend with his tongue: if he were perſwa-
that this were the laſt Sermon that euer he ſhould
e, he would attend better then euer he did to any.
ember your laſt end. Alas what are our Churches
Churh-yards, but *Humanarum cladium miſeranda*
pia, the lamentable pinfolds of the deaths of
? Beware that you offer not to God the dregs of
life, leſt God make you drinke the dregs of his
r. Remember that death ere it be long will ſet her
vpon your heads, and your lippes muſt kiſſe the
of the ground: remember that the grauell & ſlime
e graue, ſhall dwell betweene your hawtie eye-
I haue not leaſure to ſay any more, *Quid ſuperbis*
& cinis. Oh earth and aſhes, why art thou ſo
nd? And thus much out of my text.

nd now right worſhipfull and beloued, I know
looke that I ſhould ſpeake ſomething of this gen-
an, whoſe ſhadow is here preſented vnto our view.

I confesse, the licentiousnes of many preachers in c
mending the dead contrarie to desert, is worthily
be censured, as that which grieues the godly, so har
neth the wicked, and makes the ministery of the Go
pell to be euill spoken of. And yet I haue euer thoug
it not onely lawfull but necessarie, to speake somew
liberally, so it might bee done warrantably, of m
strates and publike persons, deseruing well of th
Church and Commonwealth: my iudgement a
practise in the present occasion shall accompanie ea
other, while by your patience I speake a few words
his life and death. *Sed vereor ne tanti viri laudes or*
mea elaudarem ingenio, si eum non viderem. I feare left, whil
I striue to set forth this gentleman in his owne worth
rather lessen and diminish his praise, then any way
dorne it. But as I intend not to deny, or withhold fro
him any part of his due, so if all your expectation
not fully satisfied, let me alleadge *Bernards* words
my excuse, *Culpetur fane ingenium non laudator.* The fau
is not willingly committed, blame then my vnskilfu
nesse. But I will hold you no longer in suspence. An
therefore first of all I say as *Dauid* said vpon the dea
of *Abner, Hodie cecidit princeps in Israele.* This day the
fallen a great man in Israel. I will not speake much
his birth & progenitours, though it be worthy respe
to descend from the loines of those that are worth
and worshipful. But alas, *Stemmata quid faciunt?* An anci
and noble pedigrees what are they worth, when t
line of well doing continueth not? Honour falling
on an vnworthy man, is but as an ornament in t
dirt, saith *Saluian.* It doth but bring the person of su
a one, with his faults and infirmities to a more op
view, which otherwise perhaps had beene either
knowne or vnregarded. I will say little of his natu
parts, of wit, memorie volubility of speech, all whi
were excellent in him, and commendable in any, esp
cially when, as *Bernard* saith, *Gratia ordinat, quod*

Chryſ. lib. de sacerdo.

Bern. ſer. in Cant. 34.

2. Sam. 3. 38.

auit creatio. Grace doth order and sanctifie that which creation hath giuen and bestowed. But I will come to the best, wherein he deserued to be commended. It is well knowne he was a good magistrate in his country. The charge is waighty and the burden heauy which is laid vpon them, whom the Lord hath marked out vnto places of gouernment: which made *Chrysost.* say, *Mirror si quis Rectorem saluari possit*: I maruell (said he) how any magistrate can bee saued. Hee was full of courage in the execution of Iustice. *Impunitatis spes magna peccandi illecebra*, Hope to escape vnpunished is a great prouocation of transgressing. It is not the Roabe, nor the sword, nor the highest roome that maketh a magistrate. He considered whose Image he did beare, whose person he did present, what cause he had taken in hand, and whose iudgement he did execute. It is certain, the vine of the Church doth spread out her branches with much cherefulnesse when magistrates doe execute Iustice, without any conniuence. Oh put not honie into the sacrifice, instead of salt, you that are rulers and gouernours in this our Israel, execution of iustice vpon riotous and inordinate liuers, is for the present a sweet smelling sacrifice to God, the ioy of angels, the comfort of good men, the sauing of soules, & a reuocation of many from destruction: nor shall your labour be in vaine in the Lord, in respect of your selues, it will procure you euen in this life, many sweete blessings from aboue. And hereafter it shall be a crowne vpon your heads, in that day when the iust God shall largely recompence your faithfull seruice.

Ber. tract. de gra.

Secondly, he was to be commended, for his Hospitalitie. It is well knowne, his house was seldome without strangers. I may in some sort compare him to *Abraham* and vnto *Lot*, they sate in their gates & at the dooles of their tents, to inuite strangers. And this gentleman desired his friends & neighbours to come to his house, and they were vnto him welcome guests. In this respect he

Gen. 18. 1.
Gen. 19. 1.

Iob. 31. 17. was like vnto *Iob*, he did not eate his morsels alone.

Thirdly, his loue and kindnesse to his poore friends and neighbours, may not be forgotten: he was ready to speak for them, to write for them, and to lend them money in their neede. It was his resolution to keepe some money by him alwaies, if God should so blesse him and inable him, that he might lend (as he said) fiue pounds, tenne pounds, or twenty pounds, to any neighbour or Gentleman vpon an vrgent occasion; which sure was in him a charitable consideration, and to you, right worshipful, may be a patterne for imitation. Want driueth many into dangerous extremities; poore men are often forced by necessity to gage their houses, their lands, and vineyards: and they may iustly complaine, as those did

Nehe. 5. 5. in *Nehemiah*, *And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes; there is no power in our handes, for other men haue our lands.* It is charity and mercifulnesse to lend to such. Oh that they which be wealthy & rich, would lay aside superfluities and vanities, and learne frugality and thriftines, as this Gentleman did, and conuert their hands and their harts to such workes of mercy! Oh take something from your bellies and backes, both in regard of your owne soules, to witnesse humility and sobriety before God and man: and for your poore brethrens sake, that they may be comforted and releeued. It is Christ that hungreth, and Christ that must satisfie you: It is Christ that craueth, and Christ that must giue vnto you. It is Christ that is indebted and impouerished, and it is Christ that must aduance you to glory. There are many poore men that are ashamed to craue an almes, and yet they would be glad with the Disciples of Christ to rub an eare of corne betweene their hands: their bowels sound like shalmes for want of foode, and their teeth are cleane. It is charity & mercifulnesse to lend to such. And certainly the lower this well of charitie is drawne,

the

the clearer & sweeter, will the water flow vp vnto you.

Fourthly, he was worthy of much praise & commendation for the ciuil order and gouernment of his family; he was excellent that way. I know not wel how to parallel him with any of his ranke and place: his seruants were obsequious & officious vnto him, both for his credit and his profite; he abhorred idlenesse in his seruants. *Appelles* posie was this, Let no day passe without a line: he appointed them such offices and imploiments, that euery one in his house, had either a sweating brow, or a working braine. *Alexander Seuerus*, that worthy and learned Emperour, was wont to say that he would not feede his seruants with the bowels of the Commonwealth. And as he required diligence in their places, so he was liberall & beneficial for their preferments; which he frankly expressed in his life time towards them: and at his death he gaue them annuities & pensions, & bestowed vpon them bountifull legacies: herein also he was like vnto *Iob. If I should despise my seruants, what shall I doe when God standeth vp? and when he shall visite mee, what shall I answer?* Iob. 31.14.

But you will say, all this is well, these things are commendable, but you say nothing of his religion. I cõfesse this is the temple that sanctifieth the gold, this the altar which sanctifieth the sacrifice: all the former though excellent in themselues, and glorious in the sight of men, yet without this, they are but *splendida peccata*. Whatsoeuer they seeme to be, yet deuided frõ sauing grace, they are but glittering sinnes, as *Saint Augustin* calles them.

It happened a little before he fell sicke, that he considered of the mercies and blessings of God, vouchsafed vnto him, in great abundance; and rendred praise and thankesgiuing to God, for such fauours and benignities. But he complained in my hearing, that with that plentie and fulnesse, there was a great want and defect of the publike worship of God vpon the Sabbath day. His de-

termination was this; that with all speed he would haue a Preacher in his house, because his corpulent and vnweildie body would not permit him to trauaile vnto the Church. Hee resolued therefore to allow a sufficient maintenance, and desired me with great earnestnesse to effect the businesse, and made this his purpose knowen to all his family, and to many others. His heart was smitten with an awfull reuerence of Gods Maiestie, for the sanctifying of the Lords Sabbaths, and for the sincere preaching of the Gospell of Christ Iesus. It is my comfort to see such a happy and friendly aspect of so many principall Planets together in one place, so many Gentlemen and Magistrates. Giue me leaue (I beseech you) to wash my hands in innocency to free mine owne soule in the sight of God, and to speake a few words, to stirre vp your minds, and to quicken your affections, in the behalfe of the Lords worship and seruice. Think not your dwellings safe enough without the house of God: sing not at home with your owne Muses, absent not your selues from the Lords sanctuary, as though Iorden lay between you and the Church: say not as the women did in *Esay*; *We will eate our owne bread, and weare our owne garments*. The Sabbath day is the sanctified day of the Lords rest. If you haue any loue to that hidden Manna, which perisheth not; If you haue any desire to those fruits of the tree of life, in the midest of the Paradise of God: If you haue any sincere affection to those white garments washt in the blood of Christ: If you desire to shine hereafter as the starres in the firmament, rather then to be but as a Glow-worme in this world; then helpe to bring the Lords Sabbaths to rest, they are shamefullie troubled & disquieted: the common daies of the weeke are happier in their seasons then the Lords Sabbaths. The sanctifying of the Sabbath is one of those vnchangeable lawes, which God himselfe wrote with his owne finger. Resolue therefore as this Gentleman did,

to keepe it holy. God did not ordeine it for carnall pleasures, or that we ſhould giue liberty on that day to our ſenſuall affections. But if you will not regard and obey this, then behold the diſperſion and diſſipation of your poſterity vpon the face of the earth: behold the ruine, vaſtation, and deſolation of your houſes; behold the deteſtation of your names, behold the hiſſing & clapping at your death and departure, among your neighbours. The want of the word of God, is the want of your credit and proſperity: the want of the word of God, is the want of your true comfort, peace and happineſſe: the want of the word of God, will be the want of your ſaluation, if in this open and free time of the Goſpel, you depriue your ſelues through wilfull neglect of that benefit which others receiue by it. Thus you haue heard of this Gentlemans life, I muſt now ſpeak a word or two of the maner of his death. When the ſhadow of death was vpon his eies, his ſenſes began to faint and faile, yet this was obſerueable, that in the time of prayer, his ſenſes were quickned and againe reuiued; ſo that he was able to lift vp his hands and his eies at euery Petition, and to ſay *Amen* to euery concluſion. This was alſo worthy regard, that the laſt words he ſpake were theſe; *O Lord Ieſus haue mercy vpon me, & forgiue me my ſins, O Lord Ieſus receiue my ſpirit.* And preſently after, his breath and his ſpirit departed. So that I may ſay of him as *Ierome* reporteth of *Nepotians* quiet and peaceable departure from this life; *Non intelligeres illum emori, ſed emigrare,* Thou wouldſt not thinke he died, but rather that hee walked forth: And this was the manner of his death. I muſt not be tedious, in regard of the preſent buſineſſe, Time at this time muſt haue power ouer my words: I will therfore conclude, and make an end as I did begin, *O Lord teach vs to number our daies, that wee may apply our hearts vnto wiſedome. Amen.*

FINIS.